

The East in the West.

Οὐ γὰρ ἐπαισχυνόμην το εὐαγγελιον τον χριστον.—

(Romans I. 16.)

PUBLISHED BY

THE CHINESE STUDENTS' CHRISTIAN UNION OF GREAT
BRITAIN AND IRELAND.

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The East in the West

EDITOR :

J. WONG-QUINCEY (University College, London),
1, Mattock Gardens, Ealing,
London, W.

Chinese Students' Christian Union of Great Britain and Ireland.

EXECUTIVE :

Chairman—A. W. WOO (London Hospital).

Hon. Treasurer—DAVID BEATH, Esq., J.P.

Hon. Secretary—J. WONG-QUINCEY.

K. L. CHAU (St. John's Hall, Lon.) S. K. LO, London.

I. S. WAN (Univ. College, Lon.).

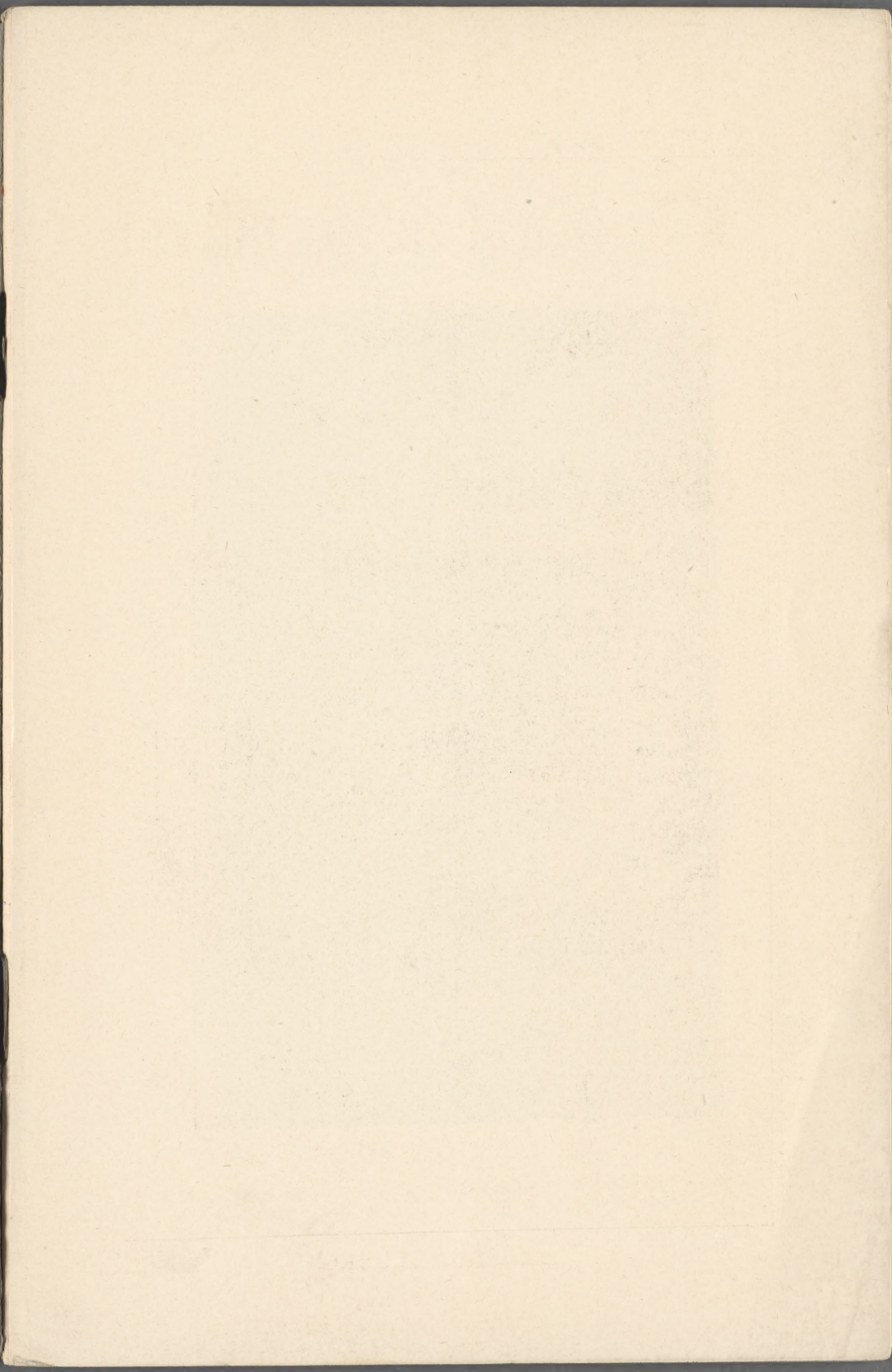
A. H. CHU (Univ. of Edinburgh).

W. L. NEW (Downing College, Cambridge, and London
Hospital).

P. K. LIANG (Caius College, Cambridge).

J. J. POON (Univ. of Glasgow).

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EASTER RETREAT, 1911.

The East in the West.

No. 1.

JULY, 1911.

EDITORIAL.

OUR own members and our friends in Great Britain and elsewhere will, we feel sure, welcome the appearance of this magazine, if for no other reason than that it affords a tangible proof that our Union is still alive, and, with God's help, intends to be very much so. There is an unquestionable need for a publication of this kind; and in coming to the decision to issue a magazine the Executive has been guided by considerations which our members would do well to note.

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In a prayerful review of the past undertaken with the object of discovering why the Union has not been more used in the extension of Christ's kingdom among our fellow-students, we have been struck by the fact that whatever advance the Union has made has been due to the efforts and initiative of a few members, while the rest have been content to play a passive rôle. We recognise that the supreme need is more individual sacrifice; but we cannot be blind to another cause, namely, lack of corporate life and spirit, and as a consequence, lack of concerted effort. Our members are scattered all over the kingdom, and even those in London are well-nigh inaccessible to one another owing to the size of the city, and the preciousness of time during term. The need of a more effective central control and authority is very much felt. Whenever the Union has undertaken matters of importance affecting the interests of all the members, the business has been placed invariably into the hands of a single member, and in such cases there has been a marked disinclination on the part of the rest to co-operate and to share the responsibility. The Union as a Union cannot expect great blessing if this state of things is allowed to continue. We must have a deeper spirit of personal sacrifice and some material instrument for promoting a closer union; the first we can only obtain through a more intimate touch with our Lord Himself; the second we hope to supply by the issue of this magazine. The Union is not a

union of the individual member, nor of the Executive, but of all the members. Let each one of us then strive to make our Union a fact, and not permit it to remain merely a name. The eyes of our Lord, of our brethren at home, of our fellow Christian students all over the world and of our well-wishers here and elsewhere, are upon us. We are small in number, but we are privileged, and have a most important field for our efforts. Let us rise to the call and occasion.

* * * *

Another need for a magazine must now be dealt with. We have formed ourselves into a Christian Union, an official body representing ideals and principles which are high, noble, and pure, but which are pre-eminently practical, and capable of being applied to the everyday life of the individual, of society, and of the nation. But if we claim to have these principles and ideals, if we claim to have honestly tried to apply them to our life, then it is imperative that we should stand up for them at all costs and by all available means. We must have an official voice speaking with no uncertain sound on all matters which concern us. Moreover, we claim that the religion of Jesus Christ is absolute and final, and we know from experience what He can do, and has done, for the individual, for society and for the nation. If we have this knowledge and do not endeavour by all means to make it known, then of all men we are the most miserably selfish.

* * * *

And, lastly, we must consider this: whether or no we are officially affiliated with the world-wide Christian movement among students, we are one with them in aim and spirit. We can receive and give much help and inspiration by an interchange of news and information. Our fellow Christians at home and abroad have a right to know what we are doing in this privileged land. Besides this, there are our friends in this country, who, by material assistance, prayer, and sympathy, have faithfully stood by us from the beginning. It is our duty to keep them informed of our activities.

* * * *

Enough has been said concerning the need for a periodical. It remains to be seen how our members and friends will take up the idea. We undertake the labour and the expense of this first number entirely as a venture of faith. We cannot afford the cost of a second issue without definite help. May we ask our members and sympathisers to do one or both of two things? Either to give us a promise of financial aid, or to fill up the form which will be found between the last page

and the back cover of this magazine and to send it to the Editor.

* * * *

The form of this first issue calls for a word of explanation. The Executive has decided that the first number should serve the double purpose of an annual report of the Union and a periodical. The result is somewhat of an anomaly: for this is not a magazine because it is an annual report, and it is not an annual report because it is a magazine. Moreover, the Editor was compelled by circumstances to write almost every word of this paper from cover to cover (covers inclusive!). Two reasons account for this unity of production. For men of our arduous calling (?) and overworked profession (?) June and July are considered "chronic" months, for during this gentle season of civilised torture most of our examinations are held. When this brain-racking process is on neither love nor money will induce anyone to contribute. Moreover, as this is somewhat of an annual report, it is more reasonable—in accordance with traditional practice—that one man should be responsible for the whole thing. The Editor presents his most profound apology, and indulges in the extravagant hope that his readers will not tire too soon of the same monotonous stuff and the conspicuous want of style and literary polish. If God wills that this magazine should continue, he promises to offer a more varied menu, and try to do ample justice to the refined tastes of his Epicurean readers.

* * * *

One word more and we are done. Suggestions of any kind from every source will be most welcome. If you are advocating a particular improvement, be sure you state the very opposite, for Editors have a fatal tendency of doing the exact reverse of what is suggested, and we are too much of a novice to be immune from that pardonable weakness.

* * * *

Chinese Students' Conference (Secular).

We welcome the announcement that the Chinese Student Union is going to hold a conference in July, taking advantage of the large number of students who will be here for the Coronation season. It is a matter for shame and regret that we Chinese students in Great Britain have displayed so little aptitude for union. Here we are three hundred strong, with little or no organisation, and no desire for corporate life and mutual helpfulness. It would be unfair not to recognise the services of a few devoted workers who are striving against

difficulties inherent in the conditions of student life in Great Britain, and especially in large cities like London. Three things seem to be needed. A more representative committee, systematic and thorough advertisement by means of magazine or circulars, and more sacrifice. The first reform is the most important, for as long as the committee is composed of a certain set of men with a particular set of views, so long will the others keep aloof. We are not yet acquainted with the details of the coming conference, but we wish it the greatest success and hope that some definite results will be reached. We trust all our own members will give this movement their hearty support.

Opium Traffic.

At last the end is in sight ! But while we are heartily thankful for what has been done, we cannot share in the jubilation of those who think that the question could not have been settled in a better manner. As far as China is concerned the settlement is completely satisfactory, and we venture to predict that the growth of poppy there will be entirely suppressed within a year. We are very grateful to the opium societies, to the consecrated services of independent workers, and to Christian opinion in general for the important part they have played in bringing about the present development ; but we could wish for a more noble and self-sacrificing ending, such a practical demonstration of God's grace as would strengthen the hands of Christian workers all over the world. The moral tone of governments and rulers in our day is not so high that we can afford to dispense with an occasional dose of national righteousness.

Report of the Constantinople Conference.

The Report of the Constantinople Conference of the World's Student Christian Federation can now be obtained. We would recommend our members to get and read it. The series of apologetic addresses is worthy of careful study. The Report can be obtained by writing to the Students' Christian Movement, 93, Chancery Lane. The price is one shilling.

Mr. David Beath.

We regret to say it is probable our honoured and beloved friend Mr. Beath will leave England in October for a protracted absence. We are sorely tempted to devote a few pages of this issue to an account of what he has been to us, but this is not the time for it. We will give ourselves that pleasure on a future occasion.

Chinese Seamen and Shopkeepers in England.

We wish to draw attention to the presence of increasing numbers of Chinese of the seafaring and trading classes in the East End of London, in Liverpool and Cardiff. These humble compatriots ought to have a definite place in our prayers. Their position in this country is a most unenviable one, and would to God they had never come to a land where prejudice against them is so unreasonably strong. This feeling against them is increased and fostered by a class of cheap and irresponsible scribblers for the popular magazines. The ignorance of these men can only be equalled by their passion for lurid sensationalism. We need to pray for our fellow-countrymen as well as for those who write against them. God willing, we will make a tour of investigation ourselves later on, and will publish the result not so much as a vindication of the Chinese, but only in order to devise some means to help them.

A Call.

We issue a hearty invitation to all Chinese Christian students to join our Union. There must be a few scattered over this country of whom we have no knowledge. This is especially true of those who have recently arrived from China. We welcome all new-comers, and want one and all to consider us at their service.

EASTER RETREAT, 1911.

WE have more than once pointed out the deplorable fact that to many of our members our Union is no more than a mere name. We have further seen how the peculiar conditions of student life in this country render close fellowship and intercourse almost impossible. The growing consciousness of this defect compelled us to devise some means by which we could bring the members into more intimate touch with one another. The outcome was the first Easter Retreat of 1910. It is true that we have been in the habit of meeting together in the large conferences held annually in this country, notably those of the Student Christian Movement. But these conferences, while admirably suited to the needs of British students, do not appeal to us with the same force. Moreover, the atmosphere of a large gathering is not conducive to quietness and close fellowship. During the Easter vacation of 1910 eleven members of our Union met together for prayer, Bible study and social intercourse. The arrangements were hurriedly made, and neither the place nor the accommodation was satisfactory, but the success of the Retreat was beyond all expectation. It was perfectly clear that God wanted us to follow this line of development, and preparations were forthwith begun for the next year's Retreat.

Care had been taken to choose a locality midway between London and the North. A comfortable house in a quiet part of Nottinghamshire was engaged. The house possesses its own lawn and several large playing fields, providing ample room for all kinds of outdoor recreation. There we were free from the distractions, noise and publicity of a town or popular resort. All these precautions were more than justified.

The condition of the weather during the Retreat was almost perfect. The official conference lasted one week, from the 13th to the 20th of April. Some arrived a good many days before the date of opening, and others prolonged their stay beyond the close of the conference. The weather had been boisterous during the fortnight preceding the Retreat. An unseasonable spell of cold accompanied with furious snowstorms gave little promise of fair weather; but in due accord with the freakish propensities of the English climate this was followed by a succession of brilliant days.

The sessions of the conference commenced on the morning of the 14th. The programme was so arranged that devotional exercises and study were confined to the morning hours,

and the rest of the day was devoted to recreation and social activities. The day began with morning worship at 8 a.m. Topical Bible study occupied the first hour after breakfast. An interval was followed by another hour of devotional Bible study. A season of united intercession ended the morning's exercises. We give below an outline of the programme of studies :—

BIBLE STUDY—TOPICAL.

DISCIPLESHIP.

1. Its Beginning—Conversion.
2. Its Growth—Sanctification.
3. Its Activity—Service.
-
4. Prayer.
5. Faith.
6. Love.

BIBLE STUDY—DEVOTIONAL.

Epistle to the Romans, Chapters 1 to 8.

(For morning and evening worship the Gospel of St. John will be read consecutively.)

Every subject or group of subjects was handled by a different man, so that as many as possible were given an opportunity to lead. In like manner, the morning and evening worship was conducted by a different person every time. The subjects were exceedingly helpful ; and what was lacking in scholarship and eloquence was made up by earnestness and the personal experience of the speaker. Great importance was laid on the time set aside for intercession. Every morning a list of subjects for prayer was carefully drawn up beforehand, and almost everyone present took part in audible intercession. On the whole it may be said that the claims of our Lord Jesus Christ were constantly placed in the forefront, and His person and work explained and exalted. Whenever that is done with sincerity, and so far as it is in harmony with the lives of the speakers, we may hope for certain blessing.

The social side of the Retreat was one continuous success. New friendships were formed and old ones deepened. Never perhaps in Great Britain have so many Chinese students lived under one roof. A common Lord, a common fatherland, common aspirations, a common occupation—in fact we have so many things in common that we looked in vain for something which was not shared by all. Conditions were most favourable for the realisation of a true fellowship. The social arrange-

ments were in the hands of a "mater" and a "pater" previously appointed.

The time of the greatest enjoyment and exuberance was during meals. The evening repast especially was a storm centre of fun and frolic. The "ragging" was systematic, and was conducted on a most elaborate plan. On the first evening a solemn meeting was convened, and the assembled people formed themselves into a republic. A complicated code of law was proposed and adopted; and having due regard to human weakness, a corresponding scale of fines was passed as punishment for law-breakers. The laws of the republic were to be in force only during meal time, in other words, between the two graces. A president was elected, and his chief duties were to put questions to the vote, and to collect the fines every evening. Policemen were appointed to keep a record of offences and fines, but in no sense did they represent the right arm of the law, for the republic was Utopian in so far as we trusted in the honour of the citizens and not in physical force. The proceeds of the fines were to go as a contribution towards the Chinese famine relief fund.

In practice the whole system proved to be a huge joke, affording endless entertainment. A man was accused. If he pleaded guilty, a fine was recorded against him according to the gravity of the offence. Should he think that he had been unjustly accused, he could either defend himself or engage lawyers. In either case court and counsel's fees had to be paid. Appeals were allowed, but a fee was attached thereto. All these fees went to swell the treasury of the republic. The moral tone of the republic was exceptionally high: if a man were proved to have brought a false accusation, or if he were found to have induced another man to break the law, he was always heavily fined. All decisions were made by a majority of votes. By paying a large sum at once anyone could obtain freedom from the law. This was called a "season ticket." With the exception of one or two incorrigible and abandoned sinners, very few availed themselves of this dodge.

Soon there was manifest a most laudable eagerness to fine a man on every possible occasion, so much that in cases of defence and appeal it was a foregone conclusion that the majority would bring in a verdict against the hapless defendant. This led to the growth of party politics. Certain public-spirited reformers would rise and declaim against the abuses and degeneration of the republic. (We must stop here, and allow the reader's imagination to supply the rest.)

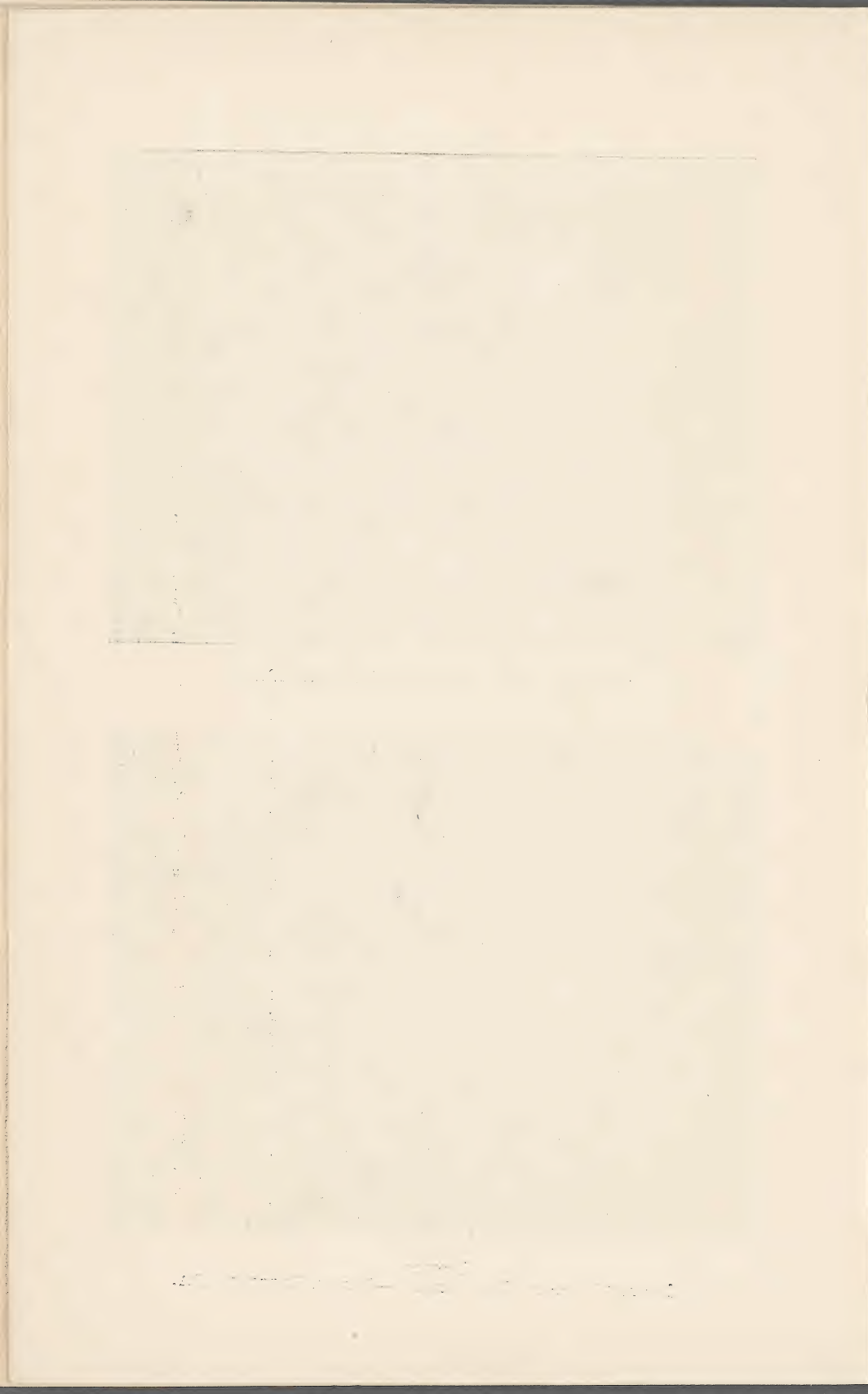
The evenings after dinner were no less enjoyable. We were happy in having two sitting rooms at our disposal.



LONDON MEMBERS—EASTER RETREAT, 1911.



"LONDON."
 "LONDON" *versus* "THE WORLD"—EASTER RETREAT, 1911.



In one the men would get together in groups for conversation, while in the other they would crowd round the piano to sing hymns. The favourite ones were those with fighting words and a swinging tune. These were sung with tremendous gusto and fearful energy, some even taking off their coats, as if that had anything to do with voice production! The choruses were repeated again and again until both piano and voices threatened to crack. True, it was a bit overdone, but 'twere better to have the animal spirit overflow through that rather than through some other questionable channel. On a certain night someone suggested that we should have a display of Chinese gymnastics. The floor was immediately cleared and a circle formed. Two or three volunteers, who yet retained some recollections of bygone days spent with boxing-masters, came forward and showed us how to knock a man to pieces without themselves being hurt. Another offered to give a display of double sword exercise. No swords were forthcoming, and sticks were ruled out as being too dangerous in that limited space, so handkerchiefs were used. This was followed by a pugilistic contest à l'anglaise. No boxing gloves could be found, but some inspired idiot suggested motor gloves. Motor gloves were at once brought in, only it was understood that the hitting should be light! Other feats of physical prowess concluded a delightful evening.

Ample provisions were made for outdoor recreation. Glorious days of brilliant sunshine invited one and all into the open. Only one tennis court—and that a very poor one—was available. The court was never disengaged; and at one time a tournament was proposed, but the idea was dropped in favour of more exciting games. One man brought his golfing paraphernalia. The clubs were immediately pounced upon, and some for the first time enjoyed the novel experience of how to miss a golf ball. The net results were:—six balls lost, a period of imminent danger to all who were within the firing zone, and one club disappeared.

The game in most favour was association football. A fairly good field was mapped out and goal posts adjusted, but what with barbed wire in front and barbed wire behind, and a thorny hedge on one side, the punctures were many and the trial of patience great. A match was soon arranged to be played between teams representing "London" and "The World." Excitement ran high and the interest evinced justified it to be called "the match of the season." The captain of "The World" generously proposed that the losing side should give a contribution towards the famine fund, and in the overflow of feelings pro-

duced by this act of forethought an enthusiastic supporter of "The World" promised another contribution in the event of his side proving victorious. Thus the contending teams went forth to battle burdened with a load of responsibilities because of the momentous issues at stake, and each hero burning with the desire to smash up something or die in the attempt. The reputation of "London" was considerably increased when it was known that they had a man whose one fixed principle in the tactics of football was to go for the man and never for the ball. When it was further pointed out that this redoubtable champion was the biggest fellow on the field, "The World" felt very much abashed.

The actual match is rather difficult to describe for obvious reasons. First there was the costume. Some of the fellows were rigged out in the most extravagant manner, but a good many more favoured the crude simplicity of nature. However, we must draw a veil over this delicate business. The thing most noticeable about the match was the succession of disconcerting yells. The players shouted as if everything depended upon the exercise of their lungs; and whenever a man got possession of the ball he was forthwith "yelled" out of his wits, especially by those of his own side. The combination was poor, but this was made up by terrific rushes. The game ended in a victory for "London" by one goal to nothing. Fresh lemonade was served on the lawn; and amidst much good-humoured raillery the exhausted warriors attended to their wounds. A return match was played on the following day. This game was more scientific, but not a whit less exciting. The score was five all, proving that there was not much to choose between the two teams.

The folks of the neighbourhood took a lively interest in the sport, and offered to play against us with their village team. But to our regret we found that they could only play on Saturday, when most of us would have left.

A cricket pitch was made and some practice was indulged in. But owing to other attractions the proposed match did not come off.

Everyone who has followed us so far will agree that the Easter Retreat of 1911 was an unprecedented success. A most touching testimony was given in the farewell dinner. Everyone was required to make a parting speech describing his impressions of the Retreat. One after another rose to testify to the help, joy and refreshment he had received from the Conference. Not one discordant note was heard, and with rare unanimity one and all declared that it was the best and most profitable time they had had for a long while.

Those who had been praying and watching anxiously had their hearts filled with joy and thankfulness to God for the turn which events took. There is no room for doubt that God intends us to develop this idea of the Easter conference, an idea which He has Himself inspired, guided and blessed. So convinced are we of this that we are even now casting forward glances at the Retreat of 1912. It would not be out of place here to make a few suggestions for future improvement.

The programme of studies was felt to have been inadequate. It is not advisable to go into details here, but a better programme ought certainly to be provided for next year. One week is all too short. The time could well be extended to ten days or a fortnight. Generally speaking we would do well to reproduce the whole plan for the conference of the coming year, but with the important exception that we should do our utmost to double the number of men. We would say a few words in conclusion about this matter.

We earnestly appeal to all those who have received benefit and enjoyment from the last Retreat. The success of next year's conference will depend in a large measure on your prayer and efforts. The Executive can do much, but you can do more. In this country there are hundreds of our fellow students who are lonely and oppressed in spirit, open to prejudice and powerful temptations, liable to be misunderstood and led astray in a foreign land far from home and kindred, troubled with the problems of life and of public affairs at home, harassed by the difficulties connected with their studies here and feeling intensely the need of congenial friends and surroundings. You can be the blessed means of relieving some of these by bringing them to join us in a happy fellowship. Our Union stands for the highest in the triune nature of man, his spirit, his mind and his body. We are not a secret society, we have no inner circle: all are welcome provided they are Chinese students. We fear no investigation and we invite all those who are not hindered by prejudice to come and see for themselves. We trust and expect every member to bring one or more friends to the Retreat of 1912.

SUMMARY OF THE PAST YEAR'S WORK.

Baslow.

Baslow 1910 was in some ways the best conference of the kind we have ever had. We were successful in bringing nineteen Chinese students to camp, the largest number on record. A huge marquee was occupied, and for the first time we tasted the luxury of camp beds. Fifteen lusty fellows in a marquee was jolly, too jolly, in fact, for those in search of quiet.

On sports day we were again conspicuous, although we did not carry off so many prizes as the year before. On that festive occasion we took great pains in decorating our marquee. The tent with rows of neatly made camp beds was ornamented with two impromptu dragon flags, and the whole effect was very pleasing.

One day it came to our turn to serve as orderlies. One fellow took it so seriously that he there and then made a marvellous harangue, and what with riding the high horse of rhetoric and appealing to the soft spot that our national honour was at stake, he carried everything before him. A leader was appointed, the field carefully surveyed, a plan formed and the men talked and drilled into a high state of discipline.

At the call of the camp bugle on the fateful morning we marched forth with the grim determination of men who were going out to fight for their national independence. The organisation was perfect, and everything on our side moved like clockwork. Men for the first time did not have to wait half an hour for the butter, nor did they have to face the alternative of either drinking their tea without milk and sugar or waiting till it was too cold for human consumption. At last epicures and gourmands alike discovered their satisfaction. Some fellows found themselves eating the third plate of bacon and drinking the seventh cup of tea, and no questions asked! We toiled hard and ate scraps. But at the conclusion of the day's duties we were vociferously cheered by the whole camp.

The speakers and addresses at the Conference were exceedingly good; but we fear they appealed only to a very few of us. We have already dwelt upon this elsewhere. We must acknowledge that many of our men were only attracted to the Conference by the novelty of camp life and the opportunity for fellowship. However, we had a very good time and we are certain that one or two were deeply influenced for good.

The most solemn and profitable part of the whole Conference was our private prayer meetings. A small group was in the habit of meeting every night on the lonely hillside to intercede earnestly for those whom we have brought to camp. Those were blessed moments of communion, of sacred fellowship : such a vivid consciousness of God's presence and a perfect symphony of aim and expression. One night the year before we were praying in an empty tent far removed from the noise and bustle of the camp. A terrific storm was raging without, and God seemed so near. During the pauses the lightning flashed and the thunder roared and reverberated as if it was the voice of Almighty God answering our cry. These solemn moments will be remembered and cherished when everything in connection with Baslow would have been forgotten.

Congratulations.

All our members and friends will join in heartily congratulating Messrs. W. Poon, Q. Johnson, Y. K. Cheung and Wei on their public confession of faith in the Lord Jesus Christ. These four have been duly baptized.

Mr. Wei has, in the course of the year, gone back to China, having received the degree of B.Sc. (Glasgow) in naval architecture. He is now teaching in a government college at home. We recall others who have been brought to Christ in this country through the instrumentality of the Union, and who are now in China. Messrs. M. T. Whang, C. T. Che and Wei ought to be specially remembered in our intercession. We think also of Messrs. S. Y. Li, S. Ying and K. H. Chiao, who are even now witnessing for our Lord in China. We trust there is a place in their hearts for us and hope the tie which binds us together will never be broken.

Weekly Prayer Meeting and Bible Class.

For our members in London it is not too much to say that this meeting is the very life of the Union. The average attendance is about twelve, but we are always happy in having some visitors. Great prominence is given to prayer, for we realise that we can do little or nothing during the busy terms. As usual the Bible reading has been very helpful. We are greatly indebted to the Rev. C. S. Wallis, Dean of St. John's Hall, Highbury, for many excellent addresses. In several other ways he has been of great help to us ; and we have always found in him a true and staunch friend, full of understanding and sympathy. We owe our thanks also to other speakers, such as Mr. S. Trevor Francis, the Rev. Mr. Walker of South India, the Rev. Eric Lewis and others.

But our greatest cause for thanksgiving is the continued presence of Mr. Beath and his family in London. His home in Regent's Park is our headquarters, our meeting place and we were almost going to say our home, so warm is the welcome we get there week by week. We have once before mentioned Mr. Beath, and God knows how difficult it is to be silent on such a subject, but so long as he is in our midst we must be content with these remarks. We wish him and his family the greatest blessings on their coming voyage to India and Australia, and trust they will leave England with the assurance that the loving God who sent them to us will not suffer us to shift for ourselves.

Visit to Sheffield.

Last summer our Chairman and hon. secretary were able to pay a visit to Sheffield. The time chosen was a bad one, for most of the Chinese students there were away on holiday. We made friends with a few, and did what we could to further their interest. We have many Christian friends but no member in Sheffield, and for the time being must leave that field in the hands of the former.

Annual Meeting.

Our annual meeting was held during the Easter Retreat. A proposal to alter a clause of the Constitution with reference to the election of the Executive was discussed and rejected. Messages and letters of greeting were sent to the Anglo-Chinese Church of Tientsin, China, to friends in Great Britain and elsewhere, to the Chinese students' Christian conferences in the United States of America and to the conference of the World's Student Christian Federation at Constantinople. A proposal was passed to send a copy of our official group to Mr. Beath.

The election of officers for the ensuing year took place with the following result :—

Executive :—Messrs. A. W. Woo, W. L. New, J. Wong-Quincey, S. K. Lo, K. L. Chau, I. S. Wan, J. J. Poon, A. H. Chu and P. K. Liang. Messrs. A. W. Woo, David Beath and J. Wong-Quincey were re-elected as chairman, hon. treasurer and hon. secretary respectively.

CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION AT CONSTANTINOPLE.

IT was an honour to our Union that two of its members, Mr. M. T. Z. Tyau and our hon. secretary, were chosen as delegates to represent China at the Constantinople Conference.

THE JOURNEY.

We left Charing Cross for Dover on the night of the 19th of April. Soon the express was whirling through the dark at top speed, and we composed ourselves for a doze, but as the sea got gradually nearer it grew too cold to be comfortable. We were glad when the train pulled up beside the steamer that was to carry us across the Channel. The sumptuous saloon and some light refreshment restored us to normal condition, and we turned in at once to sleep if we could. We had a smooth crossing and arrived at Ostende in the early hours of the morning. It was a weird experience to be turned out of bed at 3 a.m., and to shuffle across the deck in company with a stream of muffled and sleepy passengers into the dreary platform of a cheerless station where our bags were examined. A train with a formidable exterior was waiting for us, but it proved to be exceedingly comfortable inside. Once more we settled down to sleep, but it was no good, for a seat in a railway carriage, however comfortable, is not

“Such stuff as dreams are made on,”
nor were we in the habit of sleeping “in full uniform.”

Tired but wakeful we assumed the most restful position as the Belgian express flew along, and gazed languidly upon a type of scenery very different from the green fields and hedges of peaceful England. The rosy-fingered dawn was just giving a touch of colour to the barren tract of country through which we were speeding; and as it grew lighter we could catch glimpses here and there of straggling farmhouses. We tore past many towns, including Brussels, and in an incredibly short time had gone through Belgium into Germany.

At Cologne we made our first stop, but were too tired and hungry to pay much notice to the place. No time was lost in changing into the German train, and forthwith our attention was

transferred to the restaurant car. The good breakfast considerably altered our outlook upon life, and with complacent satisfaction we settled down for the second stage of the journey. Our companion had brought with him sundry ponderous volumes of ancient law—Justinian, we believe, or some other rusty old Roman *νομοθετης*. We soon saw that he meant business, and at first thought it was foolhardy. However, under the exhilarating influence of his marvellous pluck we, too, tried to work; but neither the persuasive rhetoric and charming style of Chateaubriand nor the evergreen attractiveness of the Bard of Avon could induce our thoughts to concentrate. We found in the ever changing scenery a less arduous source of interest, and left our companion to his fate.

The next stop was made at Frankfort. Here we changed into the luxurious sleeping car of the *Compagnie de Wagon-Lits*. The passage from Frankfort to Vienna, through Bavaria and via such towns as Aschaffenburg, Nuremberg and Passau, was certainly the best part of the outward journey. We went through fruitful valleys between ranges of hills embellished with castles and dwellings of quaint architecture and beautifully terraced. Towards the evening we crossed the German frontier into Austria. Soon the train began to climb through charming upland scenery. Every new turning brought fresh pictures of well wooded mountains set in the background of a matchless sky, of placid lakes and deep luxuriant valleys. We feasted our eyes until it was too dark to see, and then turned to the more prosaic comfort of our sleeping berths.

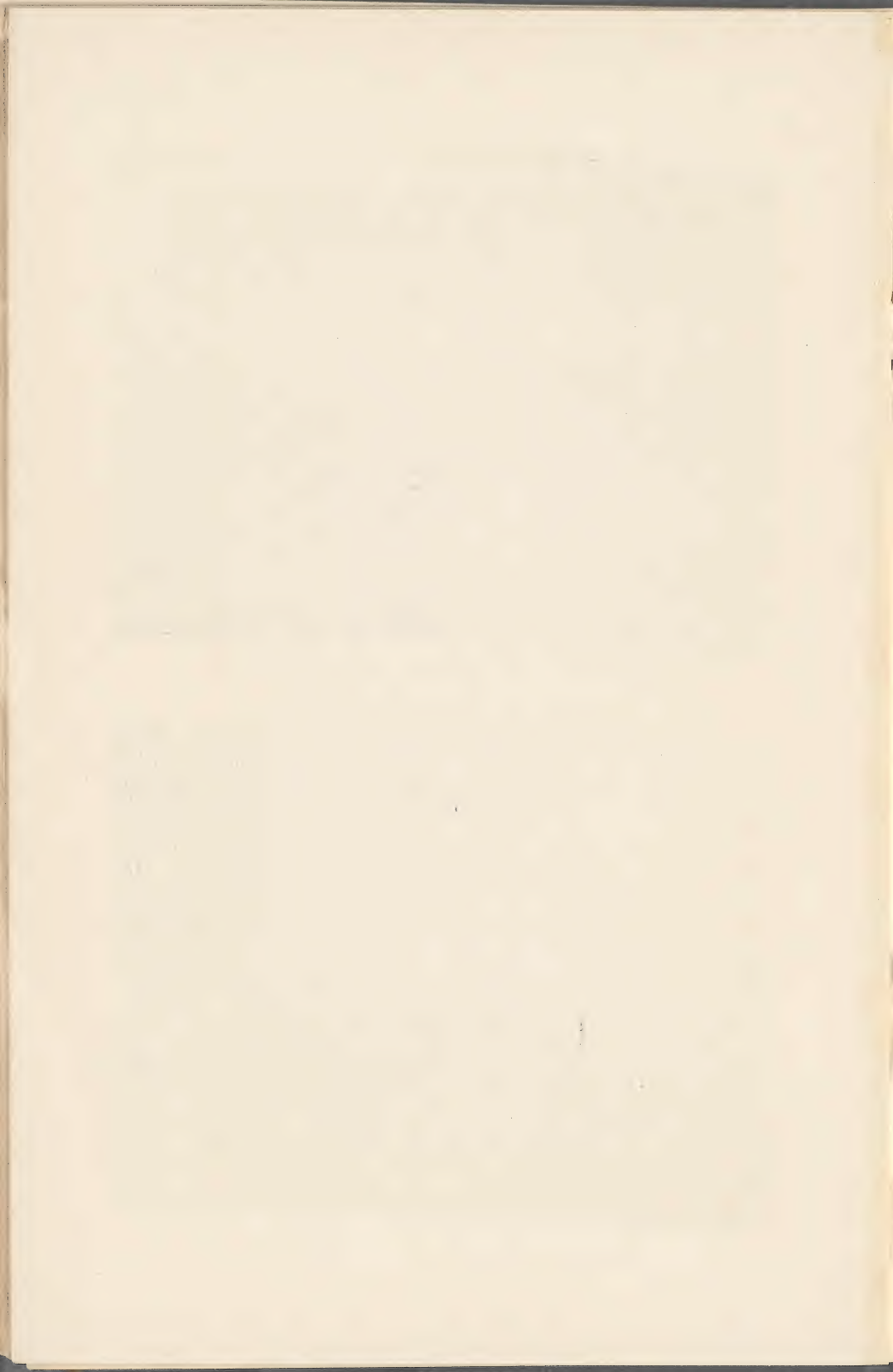
Early next morning we arrived at Vienna where the last change was made. The rest of the journey to Constantinople was interesting, but we had left behind us the best part of the scenery. A *contretemps* at Buda-Pest nearly caused us to lose our train. A long wait of three or four hours induced us to go into the town. Our bags were duly deposited in the cloak-room. We dined at a Hungarian restaurant and strolled about the streets. We were buying postcards and oranges, and in the mild excitement caused by our struggles to make ourselves understood, we forgot about the time. Back to the station we rushed and were reassured to find there were five minutes to spare. But our satisfaction was changed to consternation when we discovered our bags were gone, the cloak-room empty and locked. Then followed five minutes of concentrated excitement. We gave a splendid display of a brilliant series of "hundred yards dashes," and found ourselves speaking in "an unknown tongue." By dint of much rushing



"MATER" ET "PATER."—EASTER RETREAT, 1911.



A HAPPY QUARTET—EASTER RETREAT, 1911.



about, and trying to talk in a mixture of English, Chinese, German and French, we got the porters to understand the real state of things. We were then told that they had officiously transferred our bags into the waiting train. We wiped our brows as the train moved out, and solemnly vowed never to have anything more to do with continental cloak-rooms.

We had no opportunity of seeing *Servia* as the train passed through it in the night. Next morning we were climbing over the *Balkan Mountains*. Two huge locomotives dragged the train up slowly by easy stages. From henceforward the scenery was dreary and monotonous: bleak rocks relieved occasionally by a snow-topped mountain and dull pastures with little or no vegetation. The single track made frequent stops necessary in order to allow trains coming from the opposite direction to pass. The country was extremely poor and so were the people, who were mainly peasants and shepherds. A hardy, quaint-looking lot they were in their national costume. *Servia*, *Bulgaria*, *Roumania* and *Turkey* share in common the same natural features. We remained a little while at *Sophia*, a place of no special interest. *Philippopolis*, however, was decidedly pretty. We slept through the greater part of *Turkey* and reached the *Sea of Marmora* the following morning. For the last ten miles or so we skirted the sea and arrived at *Constantinople* at about 8 a.m. on the 23rd of April.

CONSTANTINOPLE.

The magnitude of the task and the limited space at our disposal render an adequate description of *Constantinople* well nigh impossible. We can only give a few general impressions.

To see the city at its best one must view it from one of two points of vantage: either from a steamer on the *Bosphorus* or from a position on one of the neighbouring hills. The beauty of the views thus obtained cannot be exaggerated. *Constantinople* is fortunate in being built on one of the most charming natural sites in the world. The *Bosphorus*, a piece of water of exquisite blue, winds gracefully between two ranges of hills, and connects the *Black Sea* with the *Sea of Marmora*. On these hills the city is situated, parted asunder by the *Bosphorus*, which is spanned at the narrowest point by the famous *Galata bridge*. Magnificent palaces are dotted here and there on the water front, while higher up wonderful mosques raise their imposing domes and graceful minarets over the surrounding buildings. The pure white of the principal edifices, the green hills and pleasant groves, the de-

licate blue of the Bosphorus, the glorious sky, and all bathed in a flood of resplendent sunshine, combine to produce an almost fairy-like effect.

We cannot speak with the same enthusiasm about Constantinople from the inside. Here everything is just the reverse to what one would naturally expect to find. The streets are badly paved and lighted, the houses poor as a rule, the means of communication unsatisfactory, and though not actually squalid there is much room for sanitary improvement. Have we here a case of the "whited sepulchre"? It would be unkind to think of any such thing; but this interpretation of Mohammedanism appeals forcibly to one in spite of oneself. Another disagreeable feature of Islam is striking evidence all over the city, namely, the seclusion of the women. We who come from the Far East ought not to be surprised at this; but our so-called seclusion is liberty compared with the state of things in Turkey. Mohammedan houses can be recognised at once by the fact that all the windows are closed or otherwise screened from the light of day and the public and remain so year in, year out. We often passed through whole streets in the Mohammedan quarter where there is not the least sign of life, and yet every house must be a beehive within.

The extremely cosmopolitan nature of the city not only surpasses description but is even difficult to imagine. There is no parallel to it in all the wide world. To begin with, one half of Constantinople is situated in Europe and the other half in Asia. The history of the city is a succession of conquests and occupation by different nations. Christianity and Mohammedanism, Europe and Asia are inextricably mixed up here; and unfortunately for the country and the people, none of these warring elements is strong enough to exterminate the others. Fusion is impossible, and in consequence we have a chronic state of disunion and quarrel. Let the budding politician, the ambitious reformer, the student, the linguist go to school in Constantinople, and they will have such a training as to make their own national problems mere child's play. In this city of confusion men spend the greater portion of their life in learning languages. An educated person is generally able to speak in Turkish, French, Armenian, Greek and perhaps German and English. Turkish and French can be considered the official mediums of communication.

THE CONFERENCE.

More than 500 Christian student leaders, of whom 227 were accredited delegates representing 33 nations, gathered to-

gether on the morning of the 24th of April in the chapel of Robert College, a wonderful institution of learning founded by the philanthropy of American Christians. China was represented by three delegates, Mr. C. T. Wang, of America, Mr. M. T. Z. Tyau, of London, and the writer.

The morning sessions were commenced with prayer, followed by apologetic and other addresses. Lunch was served in two buildings, there being no hall large enough to accommodate all. The afternoon meetings began almost immediately. The needs and opportunities of the various student fields were dealt with by their respective delegates. This was succeeded by seasons of earnest and definite intercession for each field. The following summary will give some idea of the programme :

I. SOME IMPORTANT RELIGIOUS QUESTIONS OF STUDENTS AND THE ANSWER OF CHRISTIAN THOUGHT.

Under this heading may be noticed the excellent and thoughtful papers given by the Rev. Prof. Bosworth, Prof. Dr. Erich Schaeder, Prof. Nathan Soderblom, the Rev. Prof. D. S. Cairns and Prof. M. E. Sadler on Fellowship with God, Religion and Morality, Who was Jesus Christ? Revelation, the psychology of Prayer, etc.

II. THE REALISATION OF JESUS CHRIST.

By the Practice of His Presence.
By Seeking to Meet the Needs of Men.
By the Communion of Saints.
By the Influence of the Holy Spirit.

The papers of Mr. K. C. Chacko and the Rev. E. S. Woods are well worthy of study.

III. STUDENTS AND THE APPLICATION OF CHRIST'S TEACHINGS TO MODERN LIFE.

To Student Life.
To National Life.
To International and Racial Relations.
To the Relations of Christians of different Communions to each other.

Under this section the papers of the Rev. C. F. Andrews and Mr. Silas McBee command notice.

IV. DISCUSSIONS OF THE MEANS TO BE USED IN CARRYING OUT SOME OF THE PURPOSES OF THE STUDENT MOVEMENT.

Every paper here is good and of great practical help.

V. OPPORTUNITIES BEFORE THE STUDENT MOVEMENT.

1. In the Far East and in India.
2. In Russia and in the Balkan States.
3. In the Levant.
4. In Latin Countries.

There were other addresses not classified. It is to be hoped we have said enough to induce our members to go to the Report itself for details. This Report may now be obtained according to particulars given in the Editorial.

Criticism of the Conference is entirely out of place when we remember the difficulties under which the authorities had been working. More time certainly ought to have been given for fellowship and social intercourse.

A VISION.

The words *ὅτι πάντες ἐν ᾧ* (John xvii. 21) painted in conspicuous letters were stretched across the platform of the meeting hall. "That they may all be one." For that purpose men and women of every nation coming from the ends of the earth have met together. The glorious spaciousness of that word "one"! One in what? Not in colour, nor in speech, nor in temperamental or national characteristics—for at last we meet on grounds where incidentals are treated as incidentals and not magnified by prejudice and bitterness into absurd disproportion—but one in God, in the Lord Jesus Christ, in life, in death, in hope, in aim and aspiration, in spirit, in love and in all those things which a Christian calls vital.

And we have come together in this of all other cities in the world! Below lies Constantinople, where everything is not one but many: jarring elements of disunion and hatred, sections of men viciously hostile and ready at a moment's notice to cut one another's throats, a degraded and lifeless Christianity mocked at by the triumphant followers of Mohammed. What contrasts! but how true to life. All over the world, Christian lands included, subtlety, brute force and ignorance seem to be victorious, and a handful of God's people here and there are maintaining the unequal fight.

We can understand in a measure the agonising cry of God's chosen saints, men and women who have seen and felt deeply, as they poured out their whole life in those two words, "How long?" How long what? How long will a longsuffering God bear with the workers of wickedness; how long will He allow confusion to continue; how long will His saints fail to be what they want to be? Yes, all these things are true, but more. How long will His own children disobey His call and

lead lives of comparative ease ; how long will they, under the cloak of promoting God's religion, squander their divine gifts in misdirected but well-meaning aims and empty side-shows ; how long will the followers of Christ persist in magnifying non-essential details and personal differences so as to create division and bitterness in His Holy Church ; how long will those who bear His name and Cross permit infidel mockers to say, " their Lord once prayed that they may all be one " ; and how long will Satan laugh in his sleeve and chuckle over the blindness of these Christians ?

We have come to this stronghold of Islam to bear testimony to the living power of Jesus Christ. Men of learning and thought, professors and student leaders from the best universities and colleges in the civilised world, men and women as different from each other as it is possible for human beings to be, with one accord have gathered together from the ends of the earth at great expenditure of time and money to confess with one voice that Jesus Christ is the only Saviour of mankind and in Him alone can the human race realise its best. Such a testimony is well calculated to create a deep impression upon the minds of thoughtful Mohammedans. But there is more in it than this. It is true that these are chosen scions of the aristocracy of intellect and learning ; but more. For they are supremely the followers of the lowly Carpenter of Nazareth, weak and foolish in the eyes of the world, but strong in the divine wisdom of the Cross.

Our thoughts were also stimulated in other directions. Daily we repeat the prayer, " Thy Kingdom come." It has become a part of us, and like any other mechanical and sub-conscious operation, it has lost its living meaning. But what of those who utter this prayer with agony of soul ? Have they not been again and again discouraged as they gaze upon the misery, sorrow and sin in the world and upon the futile efforts of well-meaning men who attempt to build without any foundation, whose

" Little systems have their day ;
They have their day and cease to be."

They look to man who works on the surface with his social and educational schemes, his efforts towards the realisation of the brotherhood of man, of disarmament and of universal goodwill and peace ; but a deep consciousness in their heart tells them these things, good and right as they are, do not touch the root of the malady. How much longer shall God's faithful children yearn with aching eyes for the promised Dawn ?

Those who have eyes to see and ears to hear will answer,

"It is coming. It is even now with us." Who can be in such a place and under so many remarkable circumstances without seeing visions? Can we help believing that this gathering at Constantinople is an earnest of the consummation towards which the whole creation is moving? The striking words of one of the speakers kept ringing in our ears, "a world civilization administered by a human race of forceful men of invincible good-will." An undivided Church consisting of diverging units perfectly harmonised by the Holy Spirit, is within our grasp. The City of God is coming, the kosmos is even now emerging from chaos and needs but the magic and final touch of our Lord to make it perfect.

Voluntarily the words escape our lips: "I would rather be a brick-layer in the City of God than the builder of the greatest empire on earth." What care we for the cataclysm that will usher in His Advent, and speculations of the like nature? Our business is here. There is dirty work to be done: a rubbish heap to be cleared for the divine Builder. Can we afford to waste our time and opportunities? God help us young Christians! One day in the City of God we will stand reverently by the side of our Lord, and with a smile He will say, "Yonder little stone, my child, thou hast helped to shape and polish with the naked skin of thy hands." If we had known, would we not have gladly done it with the skin of our tongue, yea, with the most tender part of our body, with our very life? Once let the Love that lies behind all grasp us, and sacrifice becomes a joy.

With what zeal will we go back to our work, to that little Bible class, even to that mechanical business of addressing envelopes. Nothing is too little, nothing too great; for in all things, if we do it in the right spirit, we have the honour and joy of realising that we are co-operating with God.

THE CAMPAIGN.

For months the missionaries in and about Constantinople have been making preparations for the Conference, and it was largely due to their self-sacrificing efforts that the holding of the Conference was possible. Owing to the strength of Islam in Turkey, Christian workers have to labour under extreme difficulties. It was realised that the presence of so many Christian leaders from all over the world presented a unique opportunity for a united and unprecedented effort. A campaign was organised. The services of the best speakers were enlisted. For three days the claims of God and of the Gospel were proclaimed from half a dozen platforms all over the city. Care was taken to have many speakers from Eastern lands,

recognising that these could more readily command the sympathetic attention of the natives. All three delegates from China took part in this campaign ; and the writer himself had the joy and privilege of addressing two meetings, and the novel experience of speaking through an interpreter.

THE RETURN JOURNEY.

We left Constantinople on the 28th of April, having reluctantly to hurry back to London for our third term. No sooner had we got to the station than we found ourselves in trouble. We had lost a part of our return ticket, from Constantinople to the Bulgarian frontier. First we interviewed the ticket collector, then the ticket clerk and through successive grades till we got to his august majesty the station master. He was a portly official who spoke polished French, but as our French was not quite so polished we had some difficulty in explaining things. As a matter of fact there was not much to explain. We were advised to buy new tickets and to send in a claim afterwards. This we did, thereby greatly reducing our stock of ready cash. We kept clear of the dining car and fed ourselves on sandwiches and mineral water all the way. We rather enjoyed this than otherwise. However, one night we rashly denied ourselves the necessity of sleeping berths. It was an awful night, packed up in the corner of a second-class carriage. But after a cup of coffee and a walk next morning we forgot all about it.

On our return journey we were happy in being able to view those parts of the route which we had slept through on our way to Constantinople. We ran three hours beside the beautiful Rhine. The charming effect of the scenery was very soothing after our vigil. On the 2nd of May we got back to London, tired but exceedingly thankful to God for the helpful and enjoyable time we have had.

A BRIEF HISTORY OF OUR UNION.

IN the early part of 1908 a few Christian students met in London in the house of Mr. David Beath for prayer and Bible study. One or two more were induced to join this little circle, making a total of 7 or 8 men. After meeting regularly for a few months and recognising that there must be more Christian Chinese students scattered over this country, there was a general desire to form themselves into a Union.

Two aims for the existence of a Union were definitely set forth :—

1. To establish and strengthen one another in the knowledge and love of God.

2. To seek to bring other Chinese students to a knowledge of the Lord Jesus Christ.

To realise the first aim members were expected to meet together once a week for prayer and Bible study. All available means and opportunities were to be used to carry out the second aim.

During the first half-year or so it was possible to employ a permanent student secretary who was able to give his whole time to personal work. This secretary was reluctantly forced to resign his position in order to resume his studies. Since then the work has been carried on by individual members and honorary officers.

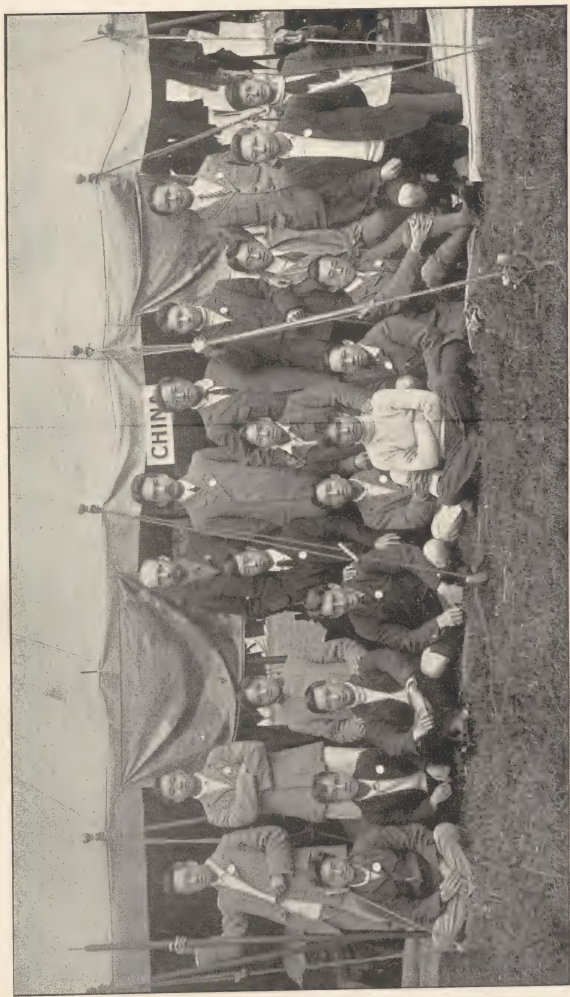
Very little could be done during the busy terms except meeting together for prayer. But in the holidays every effort was made to get men to attend the various religious conferences held in this land. In this way very happy and profitable times were spent.

In the Easter vacation of 1910 the Union was able to hold its first Easter Retreat. In the following year this idea was developed with great success, and it is more than likely that God will continue to bless it.

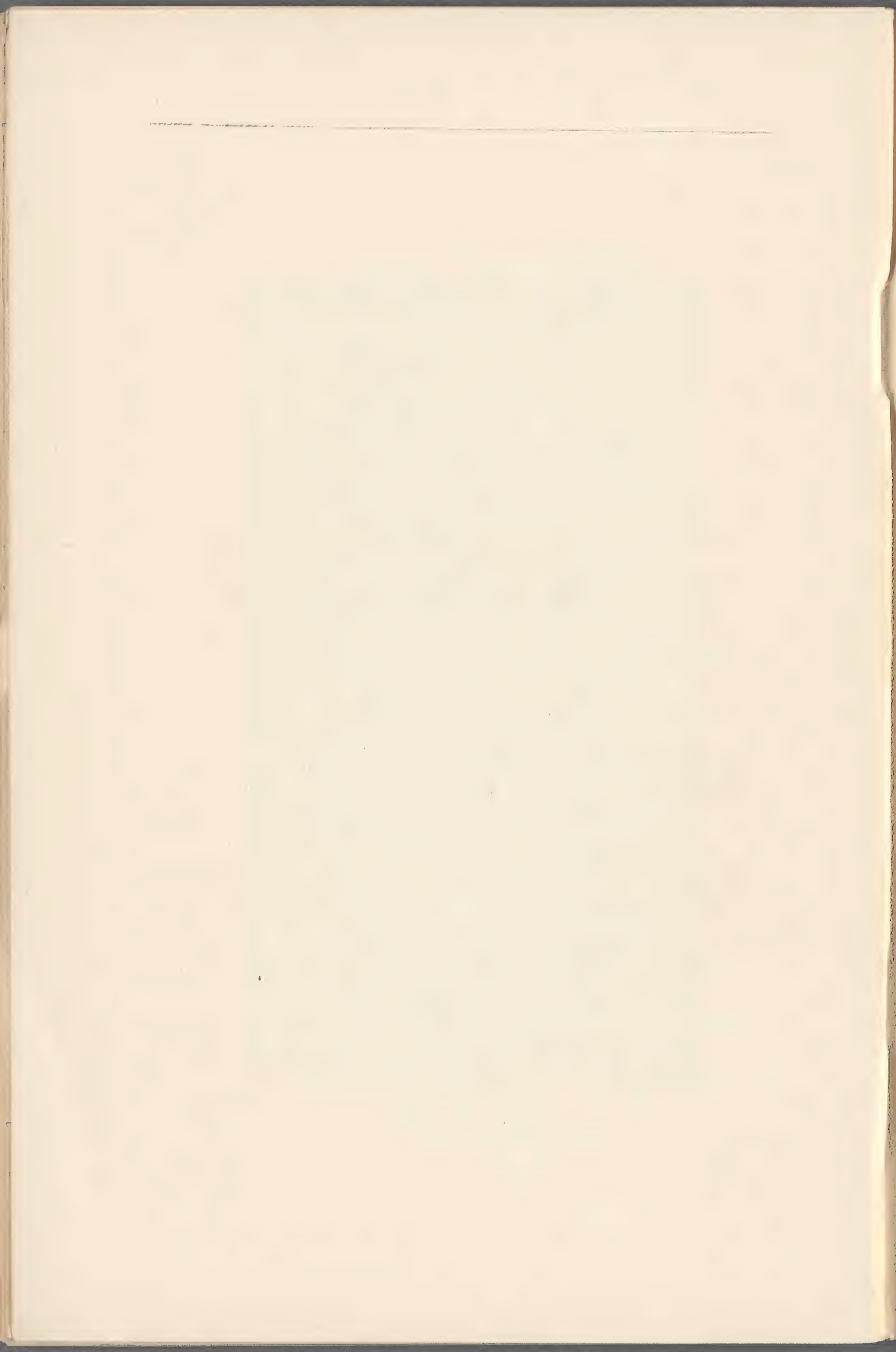
The existence of the Union has done much to strengthen its members, and has been the means of uniting Chinese Christian students all over Great Britain.

Under the hand of God the Union has been the privileged instrument of bringing 7 or 8 Chinese students to a knowledge of Jesus Christ as their personal Saviour. Some of these have returned to China, as they are constantly doing when they have completed their courses.

The Union has now about 47 members, of which 31 are active and the rest honorary members. Only Chinese students can become active members, the others are of different nationalities.



BASLOW, 1910.



What is urgently needed at present is a permanent paid secretary who can devote all his time to the work. It is most difficult to find a suitable person for this office.

It is a fixed principle of the Union never to ask for financial support. The members and such sympathisers as God has moved have been always able to meet the needs of the Union in this direction.

Thanks to the guiding hand of God the Union has kept on increasing in numbers and usefulness. There is every indication that a forward movement is about to take place. Local prayer meetings are being organised, the feeling of comradeship has been deepened, and the next Easter Conference bids fair to outshine all its predecessors. With a greater reliance on God and on prayer, a deeper spirit of personal sacrifice and with the advent of a paid secretary, the Union may well hope to launch forth into a wider career of usefulness.

A CALL FOR PRAYER AND WORK.

Members and friends are urged to join with us in prayer for the following things :—

1. That God may convict us of our slackness, want of personal sacrifice and a sense of individual responsibility.
2. That our Union may make a definite advance.
3. That God may produce the right man and the necessary means for a permanent paid secretary.
4. That a suitable meeting place may be provided during Mr. Beath's absence from London.
5. For the Easter Conference of 1912, that the number of those attending may be doubled and that the evangelistic side of the gathering may be crowned with fruit.
6. For blessing upon the World's Student Christian Federation, the Student Christian movement in China, our fellow Christian students in America and elsewhere.

* * * * *

Our members in the provinces should strive to keep in closer touch with headquarters.

They should also try their utmost to organise regular meetings in every local centre, as so much depends on united prayer and Bible study.

Members everywhere should begin even now to prepare for the Easter Conference of 1912.

NEWS FROM SCOTLAND AND THE PROVINCES.

Edinburgh.

WE are glad to reproduce extracts from a letter sent by our brother member, Mr. A. H. Chu, of Edinburgh :—
“ We came back from the Easter Retreat with the determination that we should surely try to have our prayer meeting as frequently as possible. It was then about the end of April, and arrangements were being made for the re-opening of the University. Some of the members being still away on their holiday, we did not attempt to have any special meeting except the weekly visits which I generally pay to Mr. Chiang, who is working at the Cowgate Dispensary. It was about the beginning of the summer session that we were able to have most of the members gathered together, praying and planning for the meetings which we were about to hold every week. From the outset the want of a suitable place was the greatest difficulty that had to be faced. We had hitherto expected to meet in the house of a friend, but afterwards that was discovered to be out of the question. Then our attention was turned to the consideration of other places which we had in view. One or two of these were recommended by different members, but owing to one reason or another they were all not available for our purpose. Finally it was decided that the meeting should be held in the Cowgate Dispensary because of the quietness of its situation.

“ Every meeting is attended by only three or four, and it is conducted in turns by different members. Perhaps later on our lady members will also join, although they are busy just now. Of course this is only a temporary arrangement. We fully expect by next term the place will be provided for us, so as to enable every member to be present. Even now we are very thankful, for it is providential that our feeble efforts have been of some success.”

We join with our Edinburgh members in returning thanks to God for this little beginning. Let us all bear them up in our prayer, asking God that the way may soon be open for them to have a regular meeting.

Glasgow.

We are also in receipt of most encouraging letters from Glasgow. Our Glasgow members have always set us an example in self-sacrifice and esprit de corps, and we simply cannot over-estimate the part they have contributed to the growth of the Union. We need to pray for them, that their quiet efforts may bear fruit everywhere. We need also to ask God to give us all a share of their zeal and devotion.

A TESTIMONY.

Buffeted on life's tempestuous sea,
Angry billows my frail bark surround.
Whither to turn, oh, whither to flee ?
With treach'rous rocks the waters abound.

Nor land nor sail my weary eyes bless ;
Even of hope and promise denied.
A wandering soul in all loneliness
Drifting forlorn with the listless tide.

A heart weighted with wrongs unredressed
By strifes internal cruelly riven.
Forsaken, alone, by sins oppressed,
To dire perdition onward driven.

In utter despair my voice I raised
One fervent, dying appeal to make.
He heard me, the Friend of sinners be praised !
God answered for His belov'd Son's sake.

And now no longer by passion swayed,
A peaceful haven my spirit has found ;
No more by haunting doubts dismayed,
My lips will ever His praises sound.

By J. WONG-QUINCEY.

**TREASURER'S REMARKS ON THE YEAR'S
STATEMENT OF RECEIPTS AND
PAYMENTS,**

Ending March 31st, 1911.

Our Receipts (£9 10s. 0d.) for the year have been more than enough for, having begun with a balance on hand of £12 4s. 11d.

Our Payments were £12 1s. 2d., and

The Balance available £9 13s. 9d., as on March 31st last.

The above figures, together with those in previous Balance Sheet, are very small ; but, we may mention that—during the period covered by this and previous Report—

Subsidiary claims arose, to meet which, most liberal contributions were made by individual members of the Union, who felt bound to assist some fellow members in financial straits, through sickness and failure of remittances, and to help others who were only partly indentified with their Union, as below :

In one case of severe sickness : College Fees, as well as board and lodging, were provided for, and, eventually—through continued illness and absence of expected remittances—a passage home was also arranged for him (members of the Chinese Students' (Secular) Union nobly helping this beloved sick brother).

In the case of three Koreans: two of whom had been stranded penniless in London. These two were supported for some time—and, eventually, all three had their passages paid to America, and a good sum given to each to land and to support them until they found some employment. Two are now studying at Colleges in the United States, and we are in correspondence with all three—two, we trust, being true Christians. Several friends—non-members—gave handsome assistance to these strangers.

A third case was that of a student, whose remittances latterly failed, and who also suffered in health. Individual members freely helped, and also paid his passage to China, where they trust he may recover, and be able to resume his studies.

DAVID BEATH,

Hon. Treasurer.

IMPORTANT NOTICE.

We want your opinion and support. You can give both by filling up this form and posting it at once to the Editor.

1. Is it your desire that this Magazine should be continued?

2. If so, are you prepared to do one or both of two things, as follows :—

(a.) How much are you prepared to contribute annually towards the cost of production?

(b.) Will you become a regular subscriber; if so, how many copies?

(If the Magazine is published quarterly, the annual subscription will be about two shillings and sixpence, post paid.)

Please post this form to

J. WONG-QUINCEY,

1, MATTOCK GARDENS,

EALING, LONDON, W.

N.B.—This Magazine will not be continued unless some regular source of support is assured.



HONORARY TREASURER'S THIRD REPORT. *Being for the year ending March 31st, 1911.*

E. & O. F.

Audited and found correct.

(Signed) STANLEY HOYTE,
Westminster Hospital.
10th July, 1911.

WIGHTMAN & Co., LTD.,
"Old Westminster Press," Regency Street,
Westminster, S.W.

Chinese Students' Christian Union of Great Britain and Ireland.



CHAIRMAN:

A. W. WOO (*London Hospital*),
49, Highbury Park, Highbury, N.

London, 1st, May, 1912.

191

HON. TREASURER:

DAVID BEATH, ESQ., J.P.,
13, North Gate, Regent's Park, N.W.

HON. SECRETARY:

J. WONG-QUINCEY (*University College*),
~~3, Gauden Road, Clapham, S.W.~~

33, Highbury Park, London, N.

Dear Mr. Jenkins,

Many thanks for your letter of the 23rd, April.
We shall be delighted to exchange "THE EAST IN THE WEST" for "THE STUDENT WORLD". As requested, I am enclosing a copy of the first number of our magazine, and I shall see to it that Dr. Mott gets a copy of every subsequent issue.

With kindest regards,

Yours sincerely,

J. Wong-Quincey

Chinese Students' Christian Union of Great Britain and Ireland.

3

1st May, 1912.

London

Chairman,
A. W. Wood, London House,
40, Highbury Park, Highbury, N.

Hon. Secretary,
J. W. Woodhouse, London House,
40, Highbury Park, Highbury, N.

83, Highbury Park, London, N.

Dear Mr. Jackson,

Many thanks for your letter of the 23rd April.
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